SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Principles of Nature.

MARRIAGE.

NEW-LEBANON, N. Y., Nov. 13, 1852.

CHARLES PARTRIDGE: *Respected Friend:* I addressed you a line, which I hope you have received, stating that I could not prepare the article on Marriage so early as you spoke of, but would forward it soon. It is now finished; but those qualities so much prized by every good publisher, of wit, brevity and condensation, I fear you will find it not to abound with; however, it is what I could attain to. Do with it freely as shall appear to you for the best interests of the cause of Truth and Spiritualism, in which you are so profitably engaged. If either the subject, the mode of treating, or its great length unfit it for a place in the TELEGRAPH, it will yet perhaps possess some interest to the members of your Conference, as somewhat defining the position on one point of the no less singular than unknown and misunderstood Shakers.

To yourself, friend Brittan, and some others, it can not fail to be an interesting *fact*, that a Society of people has existed for seventy years, originating in, and directed by, Revelation from the Spiritual World, and that this revelation has resulted in satisfying to an unusual degree all the physical, moral, intellectual and spiritual wants of every individual in the connection.

I called upon this people some twenty-four years ago, a traveler; being at that time, and for several years before, a confirmed Materialist. The *evidence* necessary to make me believe in a God, a Spirit-world inhabited by countless hosts of intelligences, with whom all men might, and some actually did, hold practical and profitable communion, never reached me but though this people.

The equality, order, harmony, love to each other, and obedience to principles of truth, justice, mercy and purity, were novel to me, (and I thought I knew somewhat of men and things, too,) effects for which I knew of no adequate cause; of course I ceased to teach and became a learner. I now consider a Shaker Society to be emphatically a Spiritual Manifestation. It is Spiritualism incarnated—spirit Materialized, and matter Spiritualized—like the union of soul and body. And it is productive of good to some in *both* worlds—as I now think the error, that none in the Spirit-world can be instructed or helped by those who are spiritually enlightened and good in the form, next to the error that none in the body can be administered to by any spirit or angel in the invisible world.

My kind regards to friend Brittan, and those friends I met at the Conference, including yourself and family. F. W. EVANS.

THE SHAKERS' VIEWS OF MARRIAGE.

RESPECTED FRIEND: Agreeable to the request of the friends present at the Conference, where you were so kind as to permit my attendance, I will proceed to state in writing, as I did there verbally, our opinion of Marriage.

We believe that He who created the first natural *man*, Adam and Eve, also instituted Marriage. And had its sole and legitimate object—procreation—not been lost sight of by man, sin, in all its multiform and terrible phases, as now existing upon earth, had never been known. The varied forms of evil that tend to retard the propagation of the human race, and to diminish the existing population—excess, war, famine, pestilence, including "all the diseases of the Egyptian," from a catarrh to that scourge of the nations, the cholera—are the direct or indirect results of the breach of that great law of being—Reproduction. The violation of this law is often the first, always the most universal, and by far the most heinous sin, considered in all its bearings, that man ever commits. Had this law been kept inviolate, innocence of soul, health of body, length of life, and an undisputed inalienable inheritance in all the elements of which man is the concentrater, and in and by which he exists, would have been the portion of every human being, from Adam to his latest posterity. Consequent upon this condition of man, the natural increase of his species would have been rapid and unbounded. Therefore, as the size of the earth is limited, and the principle of propagation unlimited, it is easily demonstrated that even this earth could not have contained and sustained its inhabitants. If, notwithstanding the checks to which I have alluded, we do now number some 1,000,000,000 of inhabitants, what had been our condition centuries ere this, had these not existed. Do our philanthropic and zealous reformers consider this, and that, if successful in their labors, they but hasten the catastrophe upon their own nation which has already overtaken those highly civilized countries—China and Japan—whose population has long since pressed upon the means of subsistence, and drawn them in pure self-defense to legalize infanticide. Suppose the Peace Society suppress war, the National Reformers abolish poverty, the Abolitionists, Slavery, the Physiological reformers, Intemperance and disease, will they, too, establish murder to keep down the over-accumulating and overwhelming masses of humanity? More consistent are those who recognize no other than the generative order, is the policy of the far-famed British Government, the vaunted "bulwark of Christianity," with which the great problem for the last half century has been, how to present the increase and get rid of the present overplus of men; and during which period it has passed laws expressly to lesson the number of marriages, which did accomplish the object. Yet, alas for human foresight, the number of births was not in the least diminished thereby. But, with the land monopoly, and its wholesale evictions; with her exterminating wars, her poverty, starvation and emigration, proud Albion bids fair to make room in a *sister Christian* island for those thousands at home *who will be born*, regardless alike of the law and the grave objections of law-makers.

From these premises, I wish to prove the absurdity of acknowledging no order, only that of which Marriage forms the basis. While we, on the contrary, claim the existence of a Spiritual Order, although we know it is "not first, but that which is natural and afterward that which is Spiritual," and from which Marriage is excluded, as plowing and sowing would be from a harvest-field. No man plants corn in husking time, or potatoes when digging and gathering is the work of the day. We view man as a progressive being, first coming into existence on a low plane where his animal nature was gradually matured and perfected; there, attaining another degree, in which his moral nature was unfolded; again, ascending another step, where his intellect was cultivated and expanded—which prepares him for the fourth and last stage, where his Spiritual faculties are developed;* and then it is, that "the Angels of God can ascend and descend upon the Son of Man." He then become cognizant of, and converse with, things and beings in the Spiritual World, on the verge of which many with fear and caution are now feeling their way. Ezekiel saw these four steps of progression and the measure of Spirituality in each, represented by waters which flowed four times from under the temple. 1. "To the ancles," from Adam to Abraham; 2. "To the knees," from Abraham to Christ; 3. "To the loins," from the first to the second appearing of Christ; and 4. "An impassable river," from his second appearing, onward, in which no man could walk on the earth or live in the earthly order of generation. This is "the river that makes glad the city of our God." Thus it is that "one man soweth and another reapeth." Adam was the head of the old creation, where man is generated; Jesus is the head of the new creation, where man is regenerated. When Jesus says "I am the resurrection," we believe him, and thereby understand that the life he lived in the body was, and is, the resurrection state, in which none "marry or are given in marriage," and that those who follow Jesus in the regeneration are "the children of God, being children of the resurrection." The resurrection having reference to the soul and not to the body, inasmuch as it consists simply in rising from the earthly into the spiritual order, and is equally desirable and possible in the Material and in the Spiritual World. Thus Paul speaks to others, "If ye then be risen with Christ," and, of himself, "If that by any means I may attain to the resurrection of the dead;" thus showing the resurrection to be gained by our own exertions, and is not an inevitable necessity. The spiritual order is evolved from, and rises out of, the natural, as timber results from the green and growing forest, or grain from the stalk, or fruit from the trunk and branches of the tree. It proceeds from the progress and increasing spirituality of man in the natural order, and is the Divine means of counteracting the effects of the ceaseless activity of the powers and forces of the procreative principle in man. Is not the spiritual order the new creation in which "old things should be done away," and all things be of God, whom all should know by means of revelation through spirits, from the least unto the greatest, and in which the knowledge of the Lord should cover the new earth as the waters cover the sea, and when the spirit should be poured upon all flesh, causing the old men to dream dreams, and the young to see visions and to prophesy? Is not the millennium state wherein the people learn war no more, but all "dwell in peaceable habitations, in sure dwellings and quiet resting-places; thus finding the work of righteousness *to be peace*, and the effect of righteousness, quietness and assurance forever," agreeable to the prediction "they shall build houses and inhabit them, they shall plant vineyards and eat the fruit thereof, and mine elect shall long enjoy the fruit of their hands, for as the days of a tree, so shall the days of my people be?" A millennium state of society can only be formed among mankind by new principles in spirituul and temporal things being reduced to practice, differing from those upon which the existing organizations are based; which new principles may be put in operation by a small as well as by a large number of people. Indeed in 'holy writ' the "the kingdom of Heaven," for which all pray, is described as small in its commencement, as "a grain of mustard seed," "a little leaven," and as "a little stone that became a great mountain and filled the whole earth."

The promise of every man "sitting under his own vine and fig tree," imbodies the principle that every man will own the land upon which they grow, and that all will possess the same right to the elements of existence which they do to existence itself. As in the Christ order there is "neither high nor low, rich nor poor, bond nor free, male nor female." We are living witnesses that the idea, the never-dying hope, implanted in the heart of our race of a golden age, a millennium, a kingdom of God upon earth, is not a chimera, for already are the foundation principles of the universal Brotherhood established. The fruition of the hope with which Jesus inspired his disciples, when he promised that all who would forsake the rudimental earthly order, to which pertains "father, mother, wife, children, houses and land, should have in return therefor an hundred fathers and mothers and brothers and sisters and *houses* and *lands* now in *this life* in the spiritual order. They are then redeemed from marriage and private selfish possessions, with all their concomitants, into a sphere where they can love God supremely, and their *neighbors as themselves*, and find the paradoxical counsel of Jesus can be carried into practice, of "Take no thought for the morrow, what ye shall eat or drink, or wherewithal ye shall be clothed, for your Heavenly Father knoweth that ye have need of all these things," but "seek first the kingdom of Heaven and its righteousness and all these things *shall be added*." May we not then safely conclude that where we see any church or sect who deny present Revelation, oppose Spiritual Manifestations, and the physical wants of whose members are not all and equally supplied, that they have not yet made the required sacrifice, "do not love God and one another perfectly;" and are not in possession of genuine Christianity. But however near they may approximate to the kingdom of Heaven which "is within" or among Christ's disciples, they must still be numbered with those, "the children of this world who marry and are given in marriage," and who affirm that "the time is not yet come"—the time of the Lord's spiritual house to be built.

* The first of these periods, the Animal, is the most favorable to reproduction. In the second, or Moral, it lies under many and galling restraints. In the third, or highly Intellectual, it is barely possible. While with the fourth, as purely Spiritual, it is utterly incompatible.

TRUE MARRIAGE.*

Written by Impression from Spirits.

BY M. B. RANDALL, MEDIUM.

Advanced spirits see and know that the present state of happiness, to which angels have attained, is yet to be the condition of man upon the earth; but this can never be expected until man can fully appreciate the origin of that joy inexpressible which spirits realize in true, congenial marriage. That knowledge which will lead man to an absolute obedience to the laws of congenial union is alone the foundation upon which can be built that system of reform and reorganization which all philanthropists are so earnestly laboring for. Yet few, very few, even of the most advanced, have appreciated this as the true foundation, and the few who have caught a faint glimpse of this truth have passed their time of individual practical action upon this momentous question, except to preach with *words*, which is comparatively of little worth without practice. Therefore, the present generation must pass away, having accomplished very little even toward laying the true foundation whereon can be built the beautiful edifice, which has for many years been glowing in the minds of the pure and good of earth. It is of much importance that this should be appreciated, that our loved and earnest brothers of earth shall no longer waste their precious time and talents in a vain attempt to raise a superstructure, whose foundation is not yet planted.

As are individuals, so families, and as isolated families, so nations, or "communities." We must *begin*, then, with individuals, not simply by collecting them together, but by preparing them for our edifice. What master-builder would expect to rear a beautiful structure by going into the forest and collecting a huge pile of *trees?* Will he not rather see that every *stick* is prepared and fashioned separately for its place, ere he brings two in contact? Just so man is now the wild forest—necessarily so, for the *forest* must precede the structures to be built therefrom; and now let us seek to proceed aright.

What *philosopher* can look inquiringly upon his own little infant group, amid its daily routine of joys and sorrows, and not discover the minature *wars* of nations? Let the wise ask *themselves* from whence these things come? and seek the answer.

Parents—why do your children, who are all so dear to you, differ and contend with each other? Simply because each one *loves himself* above his fellows. But why do they love, each himself best? Oh! brothers of earth, for our sakes, for your own sake, and for the sake of all those dear ones yet unborn, listen to us, who now see clearer than you do, and would fain make amends for our former ignorance, by imparting to you what we have gained in our advanced position, and allow us to probe a dangerous wound, however sensitive it may be. Then, parents, hear while we answer: Your children contend and strive against each other *because they are the legitimate offspring of Passion—not Love*, and they are the children of *passion* because their parents are not *Married*—bound in *sweet, congenial union*. Man has bantered the name of *Love*, until he has so smothered its hallowed influence that the many are in doubt whether there is any such reality, but *know*, oh our brothers, that one of the purest, holiest thrills which angels feel is Love—yes, *congugal* Love, that long-abused and neglected principle, which lies at the foundation of all happiness on earth. All must *feel* these things ere we can apply the remedy. How few! Oh how few, are truly married on the earth, or even appreciate aught of the purity, the beauty, the holiness of such a state; and think you it is possible to have a community or Heaven of Love on earth, while not one in a thousand knows how to live in harmony with the laws of Love? Nay; until great Nature's laws operate backward, never can discord and hate be made harmony and love, simply by being multiplied. Neither can a huge pile of unhewn trees ever be made to assume the beauty and usefulness of the temple; therefore let us look upon man as precisely fitted for his present wild, isolated, unassociated condition; and ere we attempt to change that condition, let us make preparation of each individual, as the master-builder would begin his work by cutting down and preparing each tree of his forest; then, when all is ready, it will be the work of a moment, comparatively, to raise the towering edifice, whose spires shall reach to heaven. Let no one despair or faint from the vastness of the work, for *Eternity* is before us, and Immensity our Home.

* The only sure *sure* foundation for harmonial families, neighborhoods, and nations, or communities.

SLEEP.

Man is susceptible of no condition that is more remarkable for its beauty and its mystery than sleep. The outward senses are sealed up, and our connection with the external world is severed. The eye and the ear are dull and insensible; our earthly plans are all forgotten; and the objects disclosed so vividly in our dreams, are discerned through an inward spiritual medium. Thus sleep is a temporary *death*. The frequent recurrence of this state prevents our becoming wholly absorbed with the affairs of earth. It disengages the mind, in a degree at least, from the scenes of its grovelling and its imprisonment. Angels come and lead us away to the very confines of mortal being, that we may stand for a brief season by the veiled portals of the invisible Temple, and question the radiant beings who frequent its courts and worship at its shrine. S. B. B.

From the Shekinah.

LOST AND FOUND.

BY FANNY GREEN.

[Julius Parker Whipple, a beautiful boy, of nearly six years old, and a child of my brother, just before his departure, addressed his parents almost in the precise words imputed to him in the verses below. He spoke without allusion to the subject having been made by any person. Was it inspiration that prompted those sweet words of comfort, for what, indeed, could such a little one know of death?]

He woke, a-breathing sweetness,
Like the fairest among flowers,
And his young life, in its fleetness,
Wafted perfume upon ours.

And he left a sweet evangel,
That stirred his quivering breath,
Where he met the blessed angel,
That we have known as Death.

"O weep not, dearest mother,
Though your boy must go away,
For I leave my little brother:
He will bless you every day.

"O mourn not, precious father,
Though I seek the Spirit-land;
For good angels round me gather,
And they take me by the hand!

"Now the bright earth has grown dreary,
They enfold me to their breast;
Oh, when I am so weary,
How pleasant will be rest!"

The death-shadow fell sweetly
On the drooping eyelids' close,
And we crossed his pale hands meetly,
For a long and last repose.

Then to his grave we bore him,
And we laid him down to rest,
With the green grass springing o'er him,
And the snow-wreath on his breast.

And the grave that had his keeping,
Oh, it looked so dark and lonely,
That we could not cease from weeping,
But for thinking of *that only*.

Yet the tears have made our vision
To the great Life-promise truer:
Open now the Vales Elysian,
And the dwellings of the Pure.

And the voice of that young angel,
With its music from afar,
Still is whispering its evangel,
Like the singing of a star.

Spiritualism in and about Shoreham.

EXTRACTS FROM A LETTER FROM J. W. ATWOOD.

"I have not, for some reason, received the SPIRITUAL TELEGRAPH regularly. It came awhile, then stopped; then made its appearance again. If the numbers in July and August can not be sent, or have been forfeited on my part financially, or for discipline through spiritual direction, then I shall not expect to receive them. One effect of not receiving the paper regularly has been to make me less covetous of them; that is, I have given more of them away than I should.

Since I wrote you in July I learn that Spiritual Manifestations occur in Stowe, Arlington and Fairhaven. I have pretty direct assurance of there being two mediums in Middlebury, one a tipping, the other a rapping medium. The tipping medium holds his hands over the stand or table—lightly touching it—and it begins to rock and continues with such force as to resist the utmost efforts of the strongest men. I understand the medium says it makes his hands and arms feel numb, and he does not like to act as medium. The rapping medium is an Irish girl, living in a family in the village of Middlebury. The circumstances of her development are as follows: Mr. and Mrs. C. went to New Haven, to get communication through a rapping medium, and expressed a wish that the rappings might come to their house. Some time after this, when the family had retired to rest one night, Mr. C. and his wife heard three loud knocks, as they supposed, on the outside door below, (they slept up stairs,) and thinking some one desired admittance, Mr. C. went down and opened the outside door, but could neither see or hear any one. He then returned to bed, and while talking with Mrs. C., three loud knocks were heard again, as before. Mrs. C. went down, with the same results; she then went into the room where this Irish girl slept, (below,) and inquired if she heard any one rap at the door? She said she had heard the three raps two or three times, but it seemed to come from overhead. At this Mrs. C. suspected it was the Spiritual rappings; she asked, if there were spirits present, to make three raps. No response. By this time Mr. C. had arrived, and he made the same inquiry—still no response. Then Mrs. C. desired the Irish girl to make the same inquiry; she being timid did not like to, but Mrs. C. insisted, saying, perhaps she was the medium. The girl asked the question, and immediately came the three raps, whereupon they began to communicate by means of the alphapet.

Since writing the above I have been informed by a neighbor, that there have been three mediums developed in one family, within a few days, in old Ticonderoga. "Old Ti." has been renowned for her fortress in the annals of our country, in keeping at bay a foreign enemy, on the waters of Lake Champlain. It has been renowned, likewise, for its vices of gambling, drinking, fighting, cheating, and for many collisions in law, &c., &c., insomuch that it has received the supposed appropriate, yet unenviable, name of "The Key-hole of Hell."

I am happy to say of it, however, that it has altered very much for the better within two years, as I am informed. It has now a flourishing division of the Sons of Temperance within its borders, and all its vices are fast disappearing. Now we are able to record that the spirits have commenced there, and she may ultimately become as renowned in the cause of Spiritualism, as she has been for her fortresses and her vices. We hope so.

We would inform our correspondent that his papers are regularly mailed in the New York Post-office, and the reason he has not received them *all*, is more likely to be found in the awakening of some Post-master or clerk to the subject of Spiritualism, than any intended discipline through Spiritual interference. We trust our hopeful brothers can not read many of them without being developed above the plane which covets what belongs to his neighbor.

THE D'ORVAL PROPHECY.

MR. EDITOR: You may remember that, not long ago, in giving in your paper the transactions of the New-York Conference, an extract was furnished from the pages of Cahagnet, a French author, exhibiting a conversation held by him with what purported to be the spirit of Mons. Mallet, touching the so-called D'Orval Prophecy. On a further perusal of that writer's work, in the second volume, I find that a learned French philosopher and magnetizer, profoundly skilled in the Hebrew, Greek and Latin languages, and passionately fond of the study of the occult sciences, who visited M. Cahagnet for the purpose of an interview with the old monk, or solitaire, D'Orval, through this medium, or ecstatic, the young woman, Adèle—elicited the following statement from her, and conversation with the recluse. She said, after being magnetized, and the prophet summoned, and the usual adjuration to depart if he were not the person asked for: H. D.

"I am certain that he is the man. He appears to me endowed with singular goodness. He bears the stamp of gentleness on each feature of his physiognomy. He is not stout, far from it, he is very thin; he has very hollow eyes, a prominent forehead, sallow complexion, as if he had been subject to privations, or fatigued by deep study. He is surrounded by a very beautiful light. He tells me that he made his exit from the earth more than two hundred years ago. But you are not aware," observes Adèle, "that time being with them no more, it is very difficult for them to mark it."

"Does he still believe in the fulfilment of his prophecies, concerning France and the destruction of Paris?"

"Yes; but he says, with M. Mallet, that there will be much less mischief done than he predicted."

"Was he mistaken as to the dates?"

"He thinks not; but possibly he might; at any rate these dates will be odd numbers, 5, 7, or 9."

"Who, according to him, will succeed the republic?"

"The young prince in question."

"I believe that this solitaire is mistaken. In short, what means this cock and this lion spoken of in his prophecy?"

"It is an alliance that he will contract with a friendly power, representing force by the lion and purity by the lily."

"Does he think that war between those who have and those who have not will exist?"

"It already exists: it is those who have who make war on those who have not."

"But those who have not, will they make war on those who have?"

"Certainly—and they will prevail."

"What then will happen? Will the republic reign?"

". . . . not more than it reigns at present; it will be terror, such as now r . . . . (reigns); you will have wished it to r . . . . (reign), you will have given the example."

"Who, then, will be the chiefs?"

"They will emerge from obscurity. They will awaken like specters. Oh! blood! blood! there will be oceans of blood! I see a 3. I know not whether it means three months or three years! Poor people, thus to butcher each other for one man!! Oh! grief; oh! civilization."

THE SPIRITS IN VIRGINIA.

WHEELING, Va., Nov. 7, 1852.

DEAR BRITTAN: We are progressing here finely as could be expected; mental questions are now readily answered through mediums from New-York, who came here by direction, and when their health is recovered, will do much good. We are now just making our first break on old orthodoxy. In a few days I shall have some astounding certificates before the public. We have one case that heads off all quibbles. I will state it, and I wish it published with the request that the *New-York Observer* will allow its readers to see it. That paper, I am told, published a former similar statement.

Dr. B., of this city, formerly of Germany, a graduate of a medical university of that country, holding a diploma from a similar institution here; is a classical scholar and has devoted much time to scientific pursuits, has in his family two mediums, his wife and a young lady residing with them. On several occasions writings were obtained, purporting to be done by spirits. From the start he has been slow of heart to believe, and only yields when compelled. He therefore feared that it might be that the medium became magnetized and unconsciously performed the writing. He was determined to prevent any such means, and accordingly the trunk was emptied; he placed a clean sheet of paper in it, locked it, took the key and placed it in a small basket containing some silver money, put the basket in his drawer, locked the drawer, put the key of the drawer in his pocket, and told no person where he had placed the key. At a suitable time he went to look for the key, when behold, it was not in the basket, nor yet in the drawer. The money was carefully examined and the basket well shook. He called his wife, and stated the fact, and then replaced the money in the basket, and the basket in the drawer. Still he was not satisfied. He returned by himself and examined the whole drawer, but in vain. Again it was locked, and the key in his pocket. He then went to the supper table; his wife and the girl sat with him: when done he went up stairs, opened the bureau, and found the key in the basket lying on the top of the money. The trunk was then opened and mysterious writings found on the paper. And he states that the fluid used was not dry twenty-four hours after the paper was taken from the trunk. The entire family are willing to be qualified that these statements are literally true; and that but one key for the trunk and one for the bureau is in the house.

Further tests are now in progress, and shortly the Doctor's own certificate will be given to the public. I forgot to say that the girl is a member of the Methodist Church.

We labor under a great difficulty; the people will not inform themselves. They resist rather than seek the light. Yours, for the truth,

JOHN B. WOLFF.

RICHMOND AND BRITTAN'S DISCUSSION.

QUESTION—Can the Mysterious Phenomena, now occurring in various parts of the United States and elsewhere, and known as the Spiritual Manifestations, be properly accounted for without admitting the agency of Spirits in their production?

OD-FORCE.—FACTS.

LETTER VIII.

DEAR SIR: I am in excellent humor this morning, and I will steal the march on you by writing you another letter before seeing another of your replies. Not having to stop to *set you right*, something valuable may be looked for. As the "Manifestations" may be made to play an important part in this number, I call attention to the first case of *willing* dead *matter*, on record. History relates that the sorceries of Simon Magus consisted, in making trees grow where he pleased (it so appeared to the beholder) in passing through the streets attended by the ghosts of the departed, in passing through the air from place to place, (like Mr. Gordon the medium,) and in making *chairs* and tables move about or change places in the room as he willed or desired them. He was called a sorcerer and condemned by the apostles; and the fathers of the church have left just enough on record of his doings to show us that, the strange manifestations of Simon were, in part biological—in part "second sight," and in part, the same physical signs that attend our mediums—moving chairs and tables—by will or desire. He also made a sickle reap without hands, very rapidly. The facts related by Dr. Kerner, in the Seeherin of Prevorst, are of a similar character. A Mr. Hahn had taken up residence in a castle in Silesia, and with him was a French soldier named Kern. Strange sounds were heard in the room and in adjoining rooms. Their furniture was moved about, caps, napkins, candle snuffers and other articles were raised from the floor or stand and dropped again. A napkin rose up from the floor to the ceiling over-head and slowly fluttered down again; also, a basin of water was suddenly emptied of its contents, while heating for the purposes of shaving. Flashes of light were seen darting from corner to corner of the room, while these things were occurring. Kern left, and the phenomena ceased; he was a medium undoubtedly for these occurrences. What is singular, this castle was finally destroyed by *lightning*, a few years after, and a *skeleton* found in the cellar, confirmed the belief that *spirits* were engaged in the capers, as they had been seen about the premises. Kern saw the *ghost* of his *dog* one day come into the room—when the poor fellow was locked in the barn *still alive*. I explain the above facts by the magnetic condition of Kern and probably the decomposition of a dead body in the cellar beneath, had something to do with the manifestations. The place seemed also to be highly electrical, as the castle was destroyed by lightning. I notice two classes of facts of a physical character. The first seems to be the work of vacuüm, the second of *mental attraction* and *repulsion*.

The od-force must be kept in mind as I pass on. A boy, a medium, put his hand over the top of a pump—the pump-handle moved, and brought water. On removing his hand, the pumping ceased. The pump, all know, acts by vacuüm. The od-force of this magnetic boy passed from the hand to the water below—it being of the nature of light—and moving about 200,000 times as fast as air—its sudden passage through the air to the water below, would move the air upward and form a vacuüm. If a spirit aided the boy, (and one professed to attend him who wrote his name "Hog Devil,") did the spirit operate through the boy's will and hand on the od-force? or did the spirit take hold on the pump-handle and work it? Why did not the spirit work the pump when the boy moved his hand from over it? or could not "Hog Devil" pump, only as the boy—aided by some indefinable somehow—connected with his hand? This lad on going up stairs near some corn, the ears were set to flying about as if suddenly struck by an unseen force, some ears passed out the window. The od-force from the boys hands passed suddenly to the corn and scattered it about, is probably the right solution.

Let us take another class of phenomena. A lady, a powerful medium, on retiring to bed and extinguishing the light, was attended by singular demonstrations. An old musket was brought into her room from a back chamber, with a lot of old cartridge boxes. Her pillow was taken from under her head and thrown at a person standing on the stairs. A tumbler, on the stand near her bed, was never touched; also a watch with *glass* crystal, and a band-box with a bottle of cologne water, were never disturbed. When the bottle was taken from the box, it was upset and put in confusion like other matters. Her trunk, *filled* with *her clothing*, standing in her chamber was set to bounding, first one end then the other would rise from the floor and come down with force, as if moved by an invisible hand—an unseen force. Considerable straw was pulled from her bed, through a very small hole in the tick, and also the *clothes* hanging in the room during these capers would move from the wall and swing to and from the wall as if moved by a fluid, or air in motion. The gun, rusty and magnetic, would be easily and highly charged with the magnetic od-force of the lady (for Von Reichenbach has demonstrated that the od-force of magnetic persons is identical with that of the horse-shoe magnet) and drawn by attraction toward herself. The glass tumbler, being a bad conductor—although it imbibes the od-force and becomes magnetic, yet in a less degree; and here we see why the tumbler, watch and cologne bottle were not moved about by her mental magnetism. The pillow was charged with the same force and sent toward the person who was scared and in the *negative* state. The fluid passing from her body, hands and eyes, charged the clothing on the wall and of necessity put them in motion. The fornites of small-pox, or contagion, of cholera or plague is absorbed by clothing, and letters, and give these diseases to persons after some months have elapsed. Plague may be transmitted in a similar manner. The fact that these occurrences took place after the light was extinguished, I think, finds its explanation in the fact that the current of this od-force or nerve aura was not opposed by the waves of light from the candle—they would oppose each other, just as one current of water would oppose another. Did the spirit carry that gun out of the chamber to her room? Then why did they not upset the tumbler, break her cologne bottle, and the watch? for this spirit, as you will see, owed the medium a spite.

Below stairs, in the same house, with the same medium, in the evening, a chair was thrown through the air—a settee was rocked—a bureau moved toward her as she passed by it. As she passed suddenly through a room, chairs and a table moved into the *line* through which she passed; as she passed the second door, a stick of wood in a deep box fell on the floor, near the track she passed through. This is apparently the work of *vacuum* and *attraction* combined. These articles, occupied as they were by the family, and probably the medium, the chairs and settee would be charged with the fluid and moved about by the attraction of a stronger magnet. All this, and no "thunder clap?" Surely; for it is clear that the medium by giving attention and sitting down and turning the od-force in another direction, gets small "claps of thunder" or "rappings"—but the fluid when moving about *loose* rushes into the best conductors and they are attracted accordingly. Is this more strange than to see one horse-shoe magnet attract another—or move large pieces of iron or steel—and yet no will-force is acting at all in the magnets. Kerner states that the Seeherin, when in the magnetic state, was in a degree deprived of her *gravitation*; when standing he would extend his hand and put his fingers against her's, and lift her from the floor; this phenomenon is the work of the same force—only in this case Kerner's will, though unconsciously acted through the medium of the nerve-aura, and moved the body of the woman up and down. She could not be sunk in water when in this condition. In experiments on magnetic persons—in the biolological and *impressible* state—I have seen them attracted by the hand, and drawn from their seats, in spite of their wills to the contrary. Persons in the biological state may be so attracted to a staff, or a chair, as to be unable to drop it; it clings to his hand like one magnet to another. I once saw a subject fixed to his chair, and the chair to the floor—and a stout man who tried to lift him succeeding in raising the chair from the floor—but it clung to the subject while he lifted only the subject. This is will-magnetism—and you object to it, as irrelevant. Recently a lady in our region was told, while asleep, to visit a sick person some miles off; the medium went; fell into her trance state, and she appeared so singular that the family were alarmed, having had no notice of her coming; and they called in some men to carry her out of door, and lo, her *chair* stuck to the floor! they could not lift her—she was suddenly very heavy. My explanation is that she connected herself to the floor by will—through the od-force. Yours would be that the spirits held her down—but how? by od-force—or biologically?

I must now return to the medium, who seemed to attract chairs and tables as she passed by them. Engaged in the laudable business of studying anatomy, she had a subject whose spirit insisted on being buried. The *raps*, while studying, would come on the table, and on a dry skull lying on it, and also on the book before her. They had been engaged in dissecting, one day, and the ladies left the room first; before the doctor left he *changed* the *position* of the *subject*—laying one hand across the breast, and the other by the side. During the night the ladies thought the old woman *entered their room* in person, and various occurrences were related of what passed. But on comparing notes, the medium saw the ghost—*not as they last saw it*—but as the doctor *left it*, with one *arm across the breast and the other by her side*. The door remained locked, and the subject was undisturbed, and the inevitable conclusion was that they had not been visited by the dead subject, but had seen her by a biological impression through the mind of the doctor. They saw her just as he left her—hence they took their image or ghost from his mind. Here we have a clear case of one mind *unconsciously* operating on another, and producing the image of a ghost in the mind of the person that seemed to be real. And yet the medium, when seeing it, thought herself awake and conscious. If the spirit could reënter her body and walk into the room, through a locked door, she could have borrowed a hoe and buried her own body—the thing she seemed to be clamoring about. If she took up the body and carried it in, she had strength to bury herself—any man would have loaned a hoe and pick for so reasonable a purpose, just to spite the doctor for being engaged in such a monstrous business. You say that the *spirit impressed* the mind of the medium—but the impression followed the mind of the *dissecter* who last saw the subject, and clearly fixes the occurrences between him and the medium. When the dissection was finished, the bones were put into a kettle filled with lye and lime, to clean the bones, and set to boiling. The *raps* became so loud that it raised a riot in the neighborhood—the medium was alarmed—the sounds came around the room—on the sides of the house—articles in the room were moved about, and a bureau full of articles approached the boiling kettle. You say the spirit was offended because her bones were being boiled.

This is my explanation: The od-force, says Baron Von Reichenbach, is developed in graves by decaying bodies. A case occurred in which a sensitive patient saw a ghost—over a recent grave. He took another clear-seer to the spot; she only saw a *light flame*—an odic-light about six feet high; the other transformed it into a ghost; the subject felt the *effect* of the od-force on approaching it. The Seeherin of Prevorst was always affected when near a grave; many other persons have the same sensations—and the horse is always sensitive near graves, and sometimes acts as wildly as Tam O'Shanter's gray mare, "Meg." The Baron had the body disinterred, and the *quick-lime* removed, and the ghost and od-light both disappeared—thus unfolding a mystery that has been the terror of all ages among the ignorant and timid.

Now, put these facts with my ghost-story. The bones and flesh immersed in lye and lime, and put to boiling, effected a rapid decomposition of the parts, and the od-force—as in the Baron's case—was rapidly evolved; the medium being charged with the fluid. Also, we get a combined force, that clearly accounts for the uproar about the woman's boiling bones. Another fact: A dry skull used by the ladies was seen one night floating in the air around their bed. It occurred again, and a brother of one of the ladies came and caught it, and returned it to a safe place. When it stood on the stand, it would be seen trembling, as if alive; when the face was turned from them, it would never turn around while they looked at it; the moment they turned away it would face them. My explanation is, that the skull being a natural conductor of the od-force, it became charged with it—in life the currents naturally run toward the face, and when charged from the medium they naturally run in that direction, as the currents do in the needle or magnet; when turned around, they run in the same direction of course. The medium on turning her face from the skull, and looking in an opposite direction, changed the course of the currents which affected the skull and it would then turn and face her by the attraction upon it. This medium, in a magnetic state, when at rest in bed, still had a connection with the dry skull, and, charged with the vital currents of her own brain, it was attracted as one magnet attracts on another, and having found the center of gravitation, it floated around the bed and over it—as the earth floats around the sun. Various bones in her use have been attracted to her bed, and when returned to their place they would find their way back. You have my explanation of these strange occurrences.

The above facts are well attested, and I think can be relied on. I have not given all, and keep names, of course, from the public, as the medium wishes to avoid any public connection with such strange events.

I mentioned these facts in *The Tribune*, last winter, and got severely chastised for it. This I took coolly and kindly—as I am a natural martyr and love to suffer for righteousness' sake—and in this case I enjoyed the consolation of a severe scolding from one of the best-looking women in Ohio—though she be a medium. I desire to injure no one's feelings, but want all the light for the TELEGRAPH that can be given, with injury to no one.

I shall continue my notice of physical facts.

Yours truly, B. W. RICHMOND.

METEORIC PHENOMENON.—We have been reminded by a statement in the *Wheeling Times* of a curious phenomenon which we witnessed last Monday week. We were passing along Culpepper-st., about half after 8, P. M., when we saw a sudden illumination, as if from a flash of lightning. Looking around, we beheld a long narrow column of reddish-colored light, spanning the whole heavens, from North to South, which, however, disappeared in less than a second after we first observed it. A few minutes afterward there was a second flash of light, but, before we could look up, the column of light—if there was one—had vanished.—*Ex.*

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW-YORK, SATURDAY, NOVEMBER 27, 1852.

REPLY TO DR. RICHMOND.

NUMBER VIII.

DEAR SIR: The Spiritual Manifestations comprehend a great variety of facts essentially different from the phenomena of gravitation, material magnetism, electric affinity, and the dynamics of imponderable fluids. This is made manifest by the almost universal skepticism, with respect to the facts themselves, which we find to prevail among learned men. The professors in our colleges and men of distinguished scientific attainments generally—indeed almost all who are profoundly versed in the mysteries of the material universe have, by their determined opposition, intimated that such phenomena as we ascribe to spirits do not come within the sphere of physical causes. The laws of attraction and repulsion, the power of the magnet and the processes of chemistry, instead of furnishing a satisfactory solution of the modern mysteries, have lead the most erudite men to reject the facts, or to ascribe them to fraud and delusion. This general unbelief, among those who have deeply studied the laws of material nature, is most significant. It plainly shows that, in the opinion of those best qualified to judge, the facts wholly transcend the capacity of physical agents, and this is rendered the more conspicuous by the very first attempt to apply your hypothesis to particular examples.

Here allow me to remind you that physical phenomena, or such as are ascertained to depend on merely physical causes, are essentially the same in different ages and countries, wherever the same material instrumentalities exist. The phenomena of electricity, as they occur in the earth and atmosphere, are what they were centuries ago, although they occur more frequently in some countries than in others, and are more startling and terrible in warm than in cold climates; yet in their nature, they are essentially the same the world over—if, perhaps, we except *the Shetland Isles!* In like manner vital electricity is, and was, as much a constituent element in all men in every period of the world's history, as it now is in those whom we call 'mediums.' We may as well suppose that the ancients existed without blood and without brains, as without *vital electricity*, and such other forms of imponderable matter as are necessary to the development of animal and human life. Thus, if the Baron's od-force is essential to the mysterious functions of life, voluntary motion and sensation, it must be generally diffused and coëxtensive with animal and human existence; and hence the manifestations, if chiefly dependent on this agent, would be likely to occur among all men and through all time.

Scientific discoveries have enabled us to make an application of the great forces in Nature to many grand and important purposes of life. But our discoveries have not served to augment the resources of Nature, or to energize the springs which govern her stupendous movements. All that science has done, or can do, is to observe and classify outward phenomena and illustrate their relations to eternally existing laws. The utmost limit of all our attainments has not witnessed the slightest increase of power in these potential agents. Light and electricity are the same everywhere, and their effects are substantially the same. Nor am I aware that electrical eels have any powers, at the present day, that did not belong to their remote ancestors. Doubtless electricity is now precisely what it was when Jesus compared the splendor of his coming to 'the lightning which cometh out of the East and shineth even unto the West.' To assume, therefore, that the mysterious phenomena, now so prevalent in this country, are dependent on these physical causes is offensive to reason, and inconsistent with the facts and the laws on which they depend. Men have been sufficiently physical and electrical in all ages to produce such manifestations, if they depended alone on the instrumentalities referred to.

The absurdity of your hypothesis is not mitigated in the least by the assumption that the *will* controls the agents employed in the manifestations. Indeed its inconsistency with the known laws of matter and mind is thus rendered more apparent, since there have been men of unyielding nerve and iron will in all ages. The heroes of the olden time, whose giant forms were encased in burnished steel, as they went forth to

"——lick
The gory dust from off the feet of war,"

must have been the best possible human electrical conductors. But I need hardly remind you that they were not media for the peculiar phenomena you propose to elucidate. Nor are the men of vigorous constitution and strong vitality, the persons in whose presence the Manifestations chiefly occur. The fact is undeniable that the media, with occasional exceptions, are electrically *negative*. Many of them are very delicately organized, and a large proportion are little children, while strong men, in whose bodies the greatest amount of vital electricity is elaborated in a given time, are rarely visited by the mysterious powers. Thus the facts are plainly opposed to your assumption, and can not, even by a possibility, be coërced into the service of sustaining a theory that violates the eternal laws of Nature and Reason, as clearly as it denies the claims of the Spirits.

In concluding these general observations, on the nature and capacity of natural forces, I can not suppress the remark that, the foregoing considerations appear to subvert the hypothesis applied to the particular facts narrated in your last letter. It is of little consequence whether we *deny* the facts outright, or *resist* the great lessons which they manifestly teach. The results, so far as they affect human happiness and the interests of science, are not essentially different. Scientific men have been accustomed to demand *facts* in all their researches after truth, and they have hitherto professed a willingness to accept such conclusions only as legitimately depend on well attested phenomena. Of late, however, the supply greatly exceeds the demand, and *facts* are now at a discount. When the facts obviously point to a *spiritual source*, men of science either become strangely taciturn, or they prefer to diversify their mental exercises by indulging in wild, improbable and romantic speculations. Before passing to a summary review of the contents of your last letter, I must not omit to observe that, your facts and references are, for the most part, extremely *indefinite*. You rarely give names or localities, and in your allusions to authors you never mention the page, and seldom indicate the title of the book. In speaking of persons and occurrences, be kind enough to give to each—though it be an

"——airy nothing—
A local habitation and a name."

This at least will somewhat divest your facts of that air of fiction which attaches to some of the statements already made.

Your effort to *marry* the theory to the facts will answer an important purpose, though the illegitimacy of the union must be self-evident. The curious facts presented in your first paragraph are explained, *you say*, "by the magnetic condition of Kern, and probably the decomposition of a dead body in the cellar." But allow me to remind you, my dear sir, that *no explanation is given*. Merely *saying* that you refer the mysterious occurrences to the magnetic state of Kern, or to some undiscovered energy peculiar to '*dry bones*,' proves nothing whatever but the monstrous character of your assumption. That the living, conscious spirit of the man—who probably experienced a violent death*—was attracted to the spot, and manifested his presence by physical effects, is not at all improbable; and the probability of such an occurrence receives strong confirmation from a multitude of similar examples equally well authenticated. Moreover, that the spirit might have psychologized Kern, and presented the image of his dog before him, in order to remind him that the poor animal was "*shut up*," and perhaps suffering from hunger or thirst, is, no doubt, quite possible. But to presume that Kern unconsciously evolved a *visible magnetic dog from his brains and projected him out of doors*, and that the creature was first seen as he *came into the room to his master*, instead of on *going out from him*, is to make a draft on our credulity that we are forced to dishonor. You do not attempt to demonstrate that a highly magnetic state of the system is adapted to produce such singular effects, or that Kern was in such a state at the time of their occurrence. You do not undertake to show that even the bones of dead men have a power that living men have not. But you *assume* this, and *more—everything is assumed, and everything is improbable to the last degree*. If the phenomena depended on the magnetic state of Kern, they would doubtless have followed him when he left the castle. To conjecture that they were produced by the decomposition of the human remains, is at once to ascribe powers to the *dead body* which you boldly deny to the *living spirit!* Such notions are only taught in the school of Materialism. If the bones of one man generated a power sufficient to move the furniture in the old castle, the number deposited around St. Paul's might be expected to evolve *force enough to move the church edifice down Broadway as far as the Battery!*

The fact that the castle was subsequently struck by lightning, if it proves anything, proves the very reverse of what you suppose, namely, that *it was not* "highly electrical"—that it was in a *negative* state. Wherefore, on a certain occasion, the accumulated electricity of the atmosphere was discharged at that point, and the building was destroyed.

Your fact in Odic-hydronamics next claims attention. You affirm that, when a certain "boy put his hand over the top of a pump, *the pump-handle moved and brought water;*" and you suppose that the od-force descended from the boy's hand and displaced the air, thus causing a vacuüm by reason of which the lever moved, &c. The explanation, so-called, indicates a great want of attention to the mechanism of the pump, or, otherwise, the od-force infringed the principles of mechanics and the laws of atmospheric pressure. Had the od-force displaced the atmosphere in the pump, causing a vacuüm to exist, the water would not only have risen and opened the valve, but, so long as the medium's hand remained over the top, it would have flowed *continuously*, the weight of the atmosphere inside being thus removed; and *there would have been no motion of the lever or piston.*

Before leaving this case, permit me to suggest several questions, which, as you claim that the Baron sustains your theory, you may be able to answer. 1. If the od-force is "of the nature of light," why did not the *sun*, when at his meridian and shining into the top of the pump, produce a 'vacuüm' and cause the water to be discharged? 2. Do you learn from Reichenbach's Dynamics that the od-force has power to *expel the atmosphere* from the place where it exists? 3. Does the Baron demonstrate that the od-force has power to *converse* and to *write its name?* and did it give the same name at Vienna that it gave the boy in Ohio? 4. Does the Baron also prove that *corn* is a good conductor of the od-force?

You next cite some very remarkable phenomena, alleged to have occurred in the sleeping-room of a lady. An "old musket" was, in your opinion, "highly charged with the magnetic od-force of the lady," and this accounts—we are assured on the authority of my medical friend—for its suddenly leaving its place in the "back chamber," and *marching* into the room where the medium had retired for the night. We have heard that loaded guns sometimes *go off*, but this one *came to*—the lady. Under ordinary circumstances, such behavior on the part of a gun would be deemed very strange, but in the light of your explanation we are taught that when a gun is charged with od-force it is all perfectly natural. It was "rusty and magnetic" and, therefore, easily charged at a distance. Most rational reason! But the *cartridge boxes*—usually made of wood and leather—were they also "rusty and magnetic" that they followed? or was it from long companionship and the power of habit? The reader may be curious to know whether it was from *force* or *affection* that the boxes accompanied the gun? It was supposed to be settled, some time since, by scientific observations and experiments, that bodies in *opposite states*—with respect to the imponderable elements that surround or permeate them—exhibit attraction; but your hypothesis makes the phenomena depend on other causes. The magnetic attraction was not exhibited until a partial or total equilibrium was established, by the odic emanations which proceeded from the person to the thing. Moreover, you affirm that the od-force charged the *pillow* also, notwithstanding feathers, if I mistake not, are but a poor conductor. Will you explain why the pillow was so *violently repulsed*—was thrown *from the lady*, and down stairs, while loading the gun caused *it* to move in an opposite direction—*to be attracted?* I have been present on several occasions when the table was so powerfully exercised that two strong men could not restrain its movements. Now, if ponderable objects, and especially *fire-arms*, are liable to become so *over-loaded*, the danger of using them will be found to be much greater than has been generally supposed. A *double-barreled* gun might perhaps be so heavily charged as to shoulder a small man and walk off with him! especially if the man was distinguished for a strong will, and the gun happened to be "*rusty and magnetic.*" Upon the presumption that a spirit conveyed the gun into the lady's apartment, you wish to know "why he did not upset the tumbler, break her cologne bottle and the watch?" I reply, because he knew better; all common sense people are accustomed to handle glassware more cautiously than they do guns, cartridge boxes, trunks, etc.

Again, as the same medium "passed suddenly through a room, chairs and a table moved into a line" behind her. These phenomena you ascribe to VACUUM, and yet who does not know that no vacuüm is formed, or can be produced in this way. If the thing were even possible, any other person, as well as the medium, passing through a room with the same velocity, would produce precisely the same results. One body passing through air will displace the atmospheric medium as readily and thoroughly as any other body of the same magnitude and momentum. Air is so rarified that it is not a very sluggish element, and it would be quite likely to '*keep up*' with the lady, unless she traveled much faster than people do this way; especially as the surrounding atmospheric pressure of fifteen pounds to the square inch, would assist it along, with a force equal to about *twelve or fifteen tuns* on the entire surface of the body of air displaced. But this marching of all the household furniture after a medium is not, in your judgment, more wonderful than that a horse-shoe magnet should attract large pieces of iron or steel. In my humble opinion it is quite another affair. The horse-shoe magnet has no power to attract wood; it will not 'move the *bureau*' nor 'lift the *trunk*;' it will not repulse *feathers*, so as to send them down stairs; neither will it 'scatter the *corn*, nor '*pull the straw out of the bed.*' We must, therefore, ascribe such phenomena to the operations of a different power.

When you say, in substance, that a staff, chair or other object, will cling to the hand of a biological subject, by virtue of the same principle that operates in the magnet, I deny the assertion and affirm the thing to be impossible. Moreover, I promise to make the error of the statement apparent to every capacity, whenever you attempt to fortify the same by any important evidence. The other unlocated facts, (?) mentioned in the same connection, could not have been produced by any other form of material magnetism aided by the human will in the body. If you think otherwise, make an argument in support of your hypothesis and I will venture to attempt its refutation.

The remarkable facts witnessed by, and in presence of, a lady who was pursuing a course of anatomical studies, I shall notice at length hereafter. For the present I defer it, because the case is one of peculiar interest and some matters of moment appear to have been omitted in your statement. I am led to adopt this course from a late personal interview with an intelligent friend who is somewhat familiar with the facts to which you refer, and whose version differs in several essential particulars from the one contained in your letter. I can not resist the conviction that the publication of such startling occurrences should be accompanied with the testimony necessary to secure their acceptance by all candid readers. Facts that can not be authenticated should not be introduced in a scientific discussion; nor should important facts be suppressed, merely to gratify a fastidious delicacy that holds in subjection to itself the highest interests of science, and the soul's reverence for the most sacred realities. A simple statement, concerning the occurrence of phenomena which address themselves to the senses, can not, in any manner, commit the author of such statement to my theory or yours. The person who testifies is in no way responsible for our conclusions, or those of the public at large, any more than the witness is answerable for the judgment of the court, or for the more questionable decisions of popular opinion. Now as you desire "to suffer for righteousness' sake," allow me to suggest that you had better out with the whole truth—call the witnesses and give us a connected statement of all the material facts—thus will your 'martyrdom' be glorious and 'your consolation' complete.

With a lively interest in the general subject of our correspondence, and assurances of personal regard and esteem, I am

Very cordially yours,
S. B. BRITTAN.

* While holding an interview with what claimed to be the spirit of a distinguished divine, the invisible intelligence communicated the following, as the reason why strange manifestations of an occult presence occurred at a place in New-England: "A murder was committed there more than fifty years since. The spirit of the murdered man often visits the place, and demonstrates his presence by physical effects. When the earthly life is cut short, by accident or other sudden and violent means, it is easier for the spirit to produce these physical demonstrations, because it left the body while in the exercise of all its powers, and before its work on earth was completed. It is for this reason that mysterious sights and sounds have always been most frequent where similar transactions have occurred.

NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA

[WEEKLY REPORT.]

FRIDAY EVENING, Nov. 5, 1852.

The session of the Conference was less numerously attended than usual, on account of the inclemency of the weather

Dr. Hallock presented a fragmentary document received by a circle, on the previous Thursday evening, through Mr. E. P. Fowler. It was communicated by means of the alphabet—putting down letters opposite to certain motions of a very heavy table, around which the circle was formed. The communication was as follows:

"First: Friends, we wish it distinctly borne in mind, that whatever we shall communicate to you, even though it may (perhaps it will) often seem dictatorial, should be received by you only as conclusions drawn by fellow humans from relative facts, even as *you* reason, only perhaps with greater periscopic powers.

"There are certain limits in either direction, beyond which the human mind fails to penetrate. Nature is a circle, bounded and permeated by Divinity. Without the bounds of Nature, none but He can study; and in fact, to human perception, this field will ever remain an *explorable infinity*, if we may use the paradox. When this truth goes deep down into the mind, how truly insignificant and breath-like appears all greatness of man!"

Mr. Partridge says he supposes we shall forever find ourselves in much the same position that we are now in, with respect to *absolute* Truth. Our progress in knowledge for the last fifty years, especially as regards the useful arts, has been astonishing indeed; but still the more we know, the wider the margin of the Unknown appears. The higher we rise in the scale of intelligence, the more fully do we see how much there is to be learned. Herein consists the prophecy of the eternity of our spirit-existence, viz: the more we acquire of knowledge, the greater appears the field of thought yet unexplored, of action yet unoccupied. The divine is ever at an infinite distance from the human, as to science and love. This truth appears more and more evident forever.

A letter from St. Louis, stating the condition of the public mind in that region having been introduced, there was much conversation respecting the care and forbearance which the believers should exercise toward their skeptical brethren.

Mr. Evans, of the New-Lebanon Society of Shakers, spoke of the progress in natural science and of civilization, and said that it was, and had for fifteen years past been, the impression of that people, that a Spiritual demonstration would ensue upon such progress, as a necessary step in progression from Material to Spiritual Science. The speaker fully concurred with the sentiment expressed by spirits, viz: that we should not receive by authority, but by an interior perception. The experience of Shakers had led them to the conclusion of the spirits, and the remarks of Mr. P. that the more we thus acquire the less we feel puffed up with the conceit of knowing much. Another result of their experience is the conviction that men have in their society spirits who correspond to their state, and that therefore we should be careful to see that what is communicated is not more adapted to please than to instruct us. Also, that the best guard is to consider ourselves as in an endless series of progression, and to examine ever carefully, whether our state be such as to call for reformatory truths. They consider themselves bound to live up to their best light, and they scruple not to confess their imperfections and short-comings; in order that they may be open to the approaches of better spirits. They look to their reason as the sure test of the truth of what they receive.

They have witnessed spiritual facts during the last eight years among all their societies—manifestations far exceeding those of the Mosaic and early Christian churches. They have kept these things secret but have preserved careful records of them, extending to many thousand pages.

They have had many different forms of manifestations, clear-seeing mediums, speaking mediums, &c. They have found, however, that the communication always is tinctured by the character of the medium. They have found the best teachings to come through those persons who live the most careful and elevated lives, as to purity and humility. They have in some cases had communications which they have found to be erroneous, and have had to correct their conclusions by reason and experience. Many other excellent results have flowed from these facts; among them, especially, the charity which looks upon all men as brethren capable of acquiring and as destined to acquire a higher state than that they think they have acquired. They had been spiritually apprised of the events that are now transpiring, and that gives them confidence to believe the prophecies not yet fully accomplished; according to which much more is to be expected than has been seen, very much more; only the first letters of the alphabet have as yet been given.

The friend adduced many things from human experience to show that a new system of society was wanted to protect those who would fully lead lives of Reform. He spoke with much confidence of "*the good time coming.*" Our highest conceptions of good are to be shaken and replaced by something better—and this is the creation of a new Heaven. Their spirits have taught them even in definite and practical things as to the new future. They have been taught to *love one another* in practical fact, and to consider this the measure of their love toward God, and they find no other test.

If men think themselves highest, in the scale of holiness, they should remember that the Hottentot, rightly judged, may be as warmly commended. Men should be judged according to their conduct, in the degree of light they have. Such are some of the views of Shakers respecting charity. Moreover, they believe that, every people in the world have more or less of Truth and Good among them. And what they look for is the assembling of all these scattered truths and goods into one universal sysem of charity and true justice among all men on the earth. He said there was here, in this Conference, a nucleus of unity, which he thinks will not go back, but forward. He says "*you will not need to be visited by Teachers; you will be taught and will learn of yourselves.*" He said many things of comfort, adduced from the experience of the society of Shakers. They find more attention on the part of visiters to their meetings since Spirit-manifestations began, than ever before. He says the next generation will be influenced by the new facts: and they will soon return, or get into the normal state of man, viz: actual, open intercourse with spirits and its legitimate results in character.

In reply to a question as to evil spirits, he said their impression was that, as there is endless progress in good, so there may be endless progress in evil. They do not allow themselves to say that this impression is Truth, or that they may not lose it hereafter, but such is their impression. He said they did not harmonize with Davis, in alleging the unconditional upward tendency of all men. In conclusion, he wished to correct a popular mistake as to their views of marriage. They do not condemn it as a means of procreating the race. Offspring are as legitimately and properly propagated as plants and animals. But this belongs to the natural state of man. They hold with the Apostle that the natural must precede the spiritual. Jesus said to Martha, "*I* am the resurrection," by which they understand that he had passed from the natural to the spiritual state, though still in the body, and in this state they "neither marry nor are given in marriage

Adjourned. R. T. HALLOCK, Sec'y.

Conference Meetings.

The Spiritualists still continue to hold Conference meetings every Tuesday evening, in the Methodist Vestry, No. 149 W. Sixteenth-st. The meetings are open to the public, and are usually well attended. Many startling facts are disclosed and profitable suggestions offered, by those who have made extensive observations.

From the Shekinah.

THE MINISTRY OF HOPE.

BY S. B. BRITTAN.

Aurora kissed the green earth and the lofty summits were gilded with a shower of golden rays. With a light footstep she stole into a cottage among the mountains—entering noiselessly through a window which looked toward the east—and unsealed the eyelids of a laughing boy. With a bounding step the child arose from his pillow, around which the Angel of dreams had wrought the delicate tracery of his thoughts, and went forth in the gladness of his young heart to play with the early sunbeams.

The child was beautiful as the dawn in Spring-time, when Nature's pulse beat high with the inspiring energy of new and enlarged life. The deep blue of the heavens was reflected from his eye, and each passing moment witnessed in his soul the birth of a new joy. His nerves seemed like the delicate chords of a slender harp. The golden rays danced among the trembling strings; the zephyrs awoke their music; and the soft perfumes thrilled each smitten fiber with intense and bewildering delight. His whole being seemed like a gush of feeling, or the incarnation of a Seraph's thought. In his pure gladness he ran along the flowery banks of a little stream, whose silvery voice was musical as his own, or amused himself by gathering the choicest flowers which enameled the margin.

There was no shadow on the radient brow of the Child, as he sat down to admire the flowers. The gay colors charmed his eye, and filled his little spirit with a wild delight. But as he gazed, the gorgeous hues faded away; the flowers drooped and withered in his hand; and fleeting as their frail beauty were the smile and the joy they inspired.

The Child was *weeping*, when a radient form, veiled in rosy light, approached, and fusing a number of sunbeams in the burning tears, she wrought a glorious *bow*, with which she encircled the infant brow. The Child looked up, and again his face was wreathed with smiles and his heart leaped for joy, for Hope had thrown her prismatic coloring over every object.

Hope amused the Child awhile, by weaving a network of gorgeous fancies. The images she presented were all beautiful, but as the Child put forth his little hand to seize them, they generally eluded his grasp. Still they kept just before and almost within his reach, shedding around and about his pathway a charmed atmosphere where every breath contained a promise. Thus—in the pursuit of these glittering phantoms—the hours of Childhood passed away, and only their memory remained.

Before the rapt vision of Youth, Hope now reared her airy palaces and castles of the most ethereal and delicious splendor. The Youth beheld the vision and rushed forward with a wild impetuosity; the flame of deepest passion kindled in his eye, and proud ambition fired his soul. He had but to go forward and claim his rightful possession. As he advanced, however, the images receded; but the Youth, with an unflinching purpose, continued the chase. At length, weary of his fruitless toil, he paused; but his anxious eye was still fixed on the city of the air; and as he gazed and sighed, the castle walls dissolved away and were viewless as the impalpable ether. All was gone—and the Youth, with a sad heart, sat down by the way-side and wept.

"Ah, cruel Hope," said the Youth, "how have thy flattering prophecies vanished like the mists of the morning! In form, feature and expression, thou art divinely beautifnl, but I have found thee false at heart. Of what value are thy charms while they conceal a fatal snare? Already have I listened to thy winning speech too long, for thy promises are delusive as they are fair. Begone! nor tempt me longer with thy deceitful blandishments! Go! thou false prophet, and speak to the winds—I will listen and believe no more."

Overwhelmed with the consciousness of his wrongs, the Youth buried his face in the folds of his mantle and was silent. When the first sudden paroxism had subsided, he uncovered his face and looked up—but Hope had departed.

On a barren, blackened rock—around which the scanty herbage was seared and blasted—sat a gloomy figure, whose form, features and expression presented an assemblage of unearthly horrors. The body was bent and convulsed with mortal pangs; the visage was dark and terrible as the shades of Erebus; the eye had a sullen glare, and every muscle writhed with the unspoken revelations of pain. The Youth gazed—and was horror-stricken, for Despair was present to claim his victim!

But Hope from her bright abodes witnessed the distress of the poor Youth and had compassion on him; and taking an aerial form, invisible to mortal eyes, she approached and whispered a sweet prophecy in his soul. The horrid phantom which had congealed his quick blood vanished in an instant, and the Youth arose with a grateful and confiding spirit, and he was clothed with the strength of his Manhood.

Oh Manhood! how various and fearful are the conflicts which await thee in thy rough pilgrimage! Grand and terrible is the imagery of tempests on Life's sea, but who can curb the storm or guide thee in thy wanderings!

At Mid-day the elements awoke and played their awful numbers on the rending strings of Nature's great Harp. And a lonely Mariner raised his hands to Heaven and besought the invisible powers that they would grant him deliverance. The soul of the strong man was shaken, and the stalwart form trembled like a reed in the sweeping gale. But the voice of the petitioner was unheeded; and the vital tide rushed back frozen to the heart, while the words of prayer died on his palsied tongue. He was ready to relinquish all as lost, when an invisible hand arched the threatening cloud with a glorious bow. Most welcome was the cherished symbol of his early joys; and his restless eye went out over the waste of waters, a lovely form—clothed with the illuminated spray—drew near and stood before him. It was Hope, and she placed a golden anchor in his hands, and the light of her smile made even the angry billows beautiful. The Mariner preserved the gift of the golden anchor, and it secured his frail barque in many a fearful storm.

An Old Man sat at even-tide on an arid slope. His gray locks fell loosely over his furrowed brow, and his dim eye watched with a strange interest the first pale shadows as they assembled on the landscape. A sluggish stream slumbered at his feet, which was ever and anon disturbed, as some weary pilgrim descended the bank to bathe in the oblivious waters. There—musing among the graves of his generation—sat the venerable Old Man. The willow and the cypress spread themselves over him; and as the branches swayed to and fro in the evening breeze, a mysteriously melancholy music filled all the air, and awoke a responsive utterance in the deserted heart.

"These evening shades," said the Old Man, "remind me that my *day* is past. I have outlived life's pleasures and am weary of life's struggles. One by one the fleeting joys that quickened this desolate heart have gone out, and at last the shrine is deserted. Here sleep the friends of my youth, and I, too, would fain be sleeping. What phantoms have I pursued! Of all that Hope promised there remains no memorial. This shriveled form—a trembling, dismal wreck on the shores of Time—is all that is left to me of Earth's possessions."

Here the Old Man paused and wiped a tear from his eye, when, amid the deepening shadows, Hope stood once more revealed to his darkened vision.

"Mortal!" said she, "of what dost thou complain? I have sought but to cheer and strengthen thee in thy long pilgrimage; and even when thou wert forsaken of friends, I alone remained to comfort thee. Have I not watched over thee in all thy wanderings, and when a cloud has vailed the horizon, have I not placed my bow of promise there? When thou wert tempest-tost on the restles sea, did I not come to thy rescue, on the far off billows, and give thee a golden anchor? Have I not been present in every time of trial to gild even thy sorrows? For which of these services have I incurred thy displeasure?"

"Not for these," said the Old Man, with a faltering voice, "would I reproach thee; but what have I that thou hast bestowed? Did thou not promise me wealth, and power, and happiness; and have I ought that I can call my own? Even life is ready to depart. The last mortal pang and oblivion alone remain. These are my inheritance."

The Old Man trembled like a dry reed—when it is shaken in the night wind—and was silent.

"Listen," said Hope, "it is my pleasure to gladden the desponding hearts and to nerve the weak arms of mortals. But for me they would falter at every obstacle, and were I to forsake them they would be left to Despair. My mission with thee is about to close. Never for one moment have I forsaken thee, nor promised aught—even in the golden visions of thy youth—that shall not be realized. All I have promised, and more than eye hath seen, shall be thine. For the last time the evening shadows are gathering before thy vision. The morrow's light shall experience no decline, for 'thy sun shall no more go down.'"

While Hope yet spake the aged listener became tranquil. A mysterious magnetism stole over his senses; his spirit was calm, and he *slept*.

At length he awoke, and with returning consciousness, the scene was changed. All things had become new. Life, and sense, and thought were immeasurably refined and exalted, and a divine energy was transfused through his whole being. The somber images, on which the eye had so recently closed, had disappeared, and a scene of supernal magnificence opened to his enraptured gaze. Through all the vast expanse—boundless even to the visions of Angels—were raidient beings, before whose illuminated presence darkness fled away and was not.

The expanded faculties of the Spirit-born were overawed and held in arrest by the ineffable sublimity of the scene; when—suddenly—a new spiritual sense was opened. The tide of harmony now swelled and rolled away through the infinitude of ethereal depths; and as it broke with majesty and power on the enraptured throng, the voice of the last Immortalized mingled in the anthem, as he bowed in spirit with the great "multitude which no man could number."

For the Spiritual Telegraph.

THE GOLDEN RULE

FOR APOCALYPTIC PHENOMENA.

MR. EDITOR: I claim, after a long series of experiments, to have discovered and demonstrated the Golden Rule for producing and solving, with absolute certainty, all Apocalyptic Phenomena. It is this:

As is the formula to the will, so is the Apocalyptic result to the object desired. This covers the entire ground, theory and result, and is absolutely sure. Out of a thousand experiments, I will state a few, as examples:

FIRST PROBLEM FOR SOLUTION.

A person wishes to know whether he shall in due time receive certain sums of money expected, and in how many remittances.

The formula I will to see in vision and know in the name of Jehovah whether, &c. Here is the formula into the will.

The Apocalyptic result. In vision the person is winding his watch, and out of it, the watch still going, drop, one after another, three pieces of coin—the third smaller and not current. He has, without effort, received them into his hand, and, wondering, looking into his watch, winding again and again, and listening to its motion, puts one after another into his pocket. On receiving the last, he says, "This is not current, and will not pass." A voice, or an *eidolon*, as a living, visible man, says, "It will answer your purpose just as well."

The solution: The running watch is Time. The three pieces of coin are in time three remittances, and sure; the last less than expected or justly due, but becomes in use on account of its *availability*, of equal usefulness.

SECOND PROBLEM.—IS THIS PERSON SINCERE?

Formula I will to know. Result: The person is seen in vision, with a beautiful face and double brain, or serpent's tongue, or as a cat, and a voice says, It is the person—naming him or her. Solution: The person is not sincere, and is as the *eidolon*.

THIRD PROBLEM.

What will be the result of the present Hungarian movement upon the nations of Europe. The formula, result and solution will be as specified in a former communication.

FOURTH PROBLEM.

Shall I recover from this sickness? Formula, result and solution as before specified.

The imagery, as symbolic, may be infinitely varied, but all perfect, and what would necessarily remain unknown, be explained by an audible voice, slow and distinct, or by a person at the right hand.

This gives the key to *all* biological operation and *all* prophecy. The conditions required must exist, and the philosophy of "the how, the why, and the wherefore," are yet to be demonstrated, but the *Rule* is infallibly true. As such, I present it to the world, and claim its form and demonstrated discovery. It will be found the most important ever as yet presented to universal humanity.

JAMES S. OLCOTT.

LOWELL, Nov. 10, 1852.

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"To conclude: we do most heartily commend this work to the reading of our spiritual friends. They will find it no light matter—they will find a powerful philosophy—many new and valuable suggestions, and the more they think of it the better they will like it."

[W. M. Fernald, in the Spiritual Telegraph.

For sale at the office of the Spiritual Telegraph. Price, in paper 50 cts.; in cloth, 75 cents. Postage 13 cents.

ANOTHER NEW BOOK.

The following is an extract from Bro. Hammond's forthcoming volume—the third in his series. From all that we can learn of the nature of the book, we presume it will be fraught with a peculiar interest, and be a valuable contribution to our spiritual literature.

ROCHESTER, Nov. 15, 1852.

The following is a short extract from an unpublished work, written with my hand, by the author of the "Pilgrimage." As it may show that contradictory communications are not necessarily untrue, and afford some relief to those who are troubled with evil spirits, I transcribe it for your use. It is probable that mankind have not yet comprehended the truth, and the whole truth, nor do I flatter myself that this is anything more than a fragment thereof.

TRUTH—FALSEHOOD.

The doings of man have been regarded as important in the culture of the soul. This history is replete with wrong and ignorance, is a reflection of the darkness of human intellect, and he who studies it finds simply the reflection on his mind. He who studies wrongs becomes imbued with a relish which jostles imperceptibly the natural balance of his judgment, and converts him into a creature after the image of his own meditations. A *base* example is *wrong* influence; no matter if it disgust or please the reader, the influence is wrong. Man should not be *disgusted* with man because it falsifies the relation which pure sympathy required. As man becomes disgusted with man, so will he become estranged in his feelings of sympathy; and as he becomes estranged in his sympathy, so will he neglect the means which are essential to his development and happiness. All history is made up of false pictures—false to human good, although matters of fact in the doings of mind. False images, or histories of antagonisms, impart no virtue, but beget their own impression, their own wrong, in the mind of the reader; for, as I have said, either approbation or disgust places the mind in hostility to the improvement which is requisite to his increased bliss; hence so much of history as alienates man from man, is thereby imbuing his mind with pernicious examples, or exciting disgust of his fellows, is, no matter how true in fact, *false* to the good of humanity; *false* to the harmony of mankind; *false* to the felicity of the man, and *false* in its claims upon the reader for encouragement.

Matters of fact, then, are falsehoods; truths are deceptions; for ignorance and folly are facts, and these facts deceive and lure man from the just and equitable position of harmonious relation to his brethren and God. All history is rife with wrongs, and these wrongs are facts, growing out of the undeveloped condition of man in the wisdom of nature. Now, these wrongs, which are facts, are false to man, untrue to his good, inharmonious with reason, and inconsistent with improvement. They are facts, and they are falsehoods; they are truths, and they are errors. They are facts as occurrences, as false positions, or positions in conflict; but they are deceptions in their influence on mind, and errors in their relation to harmony and peace. All wrongs are facts, and all wrongs are influences untrue to human enjoyment.

Man is a work of God. He is a work true to the design of Deity. There is nothing in the work which is imperfect. It is good, and not evil. But the work has its need of furniture, as a building. It needs wisdom; harmony in its relations, sympathy in its associations and purity in its apartments. It needs a work within a work, not the work of ignorance, nor wrong, which induce their own follies, transfer their own features, inspire their own blindness; but it needs to know what it is, and what it is capable of being. It needs to know that all facts narrated in history which disturb the sympathy of the soul, and make it callous to human woe, are false to its highest bliss; and that whatever inflames the passions, or excites the mind against the mind whose doings are narrated, is false to God and developed wisdom in this sphere.

Man is sympathetic, and whatever mars that sympathy is untrue to the good of the possessor. It is impossible to satisfy spmpathy with hate, or love with cruelty. They are untrue to each other. Hence, as all mankind are sympathetically united to God and one another, whatever weakens or impairs that relation, is false to God and man; for upon that relation rests the whole fabric of human enjoyment in all spheres.

Spiritual Manifestations.

Our town has been the theater of a considerable degree of excitement on the subject of "Spiritual Rappings," and quite a number of developments have been made, calculated to excite wonder and astonishment; but not having witnessed any of them, we are not prepared to speak of them more definitely. An incident took place, however, a few weeks since, in a neighboring town, of which we are informed by a friend who was present, which is more extraordinary than any we have ever heard of. The correctness of the statement is *unquestionable*. At a sitting one evening where there were about six persons present, a gentleman who was skeptical, propounded the question, "How much money is there now in the room?" The answer was promptly given, "$15,73." The company at once suspended operations, and each counted what money he had, when it was ascertained that the answer *was correct, to a cent*. We have never witnessed anything of the kind, and have been disposed to treat the whole matter as a humbug, but the above incident is of a kind to stagger our faith.

☞ There is a large and fertile space in every life, in which might be planted the oaks and fruit trees of enlightened principle and virtuous habit, which, growing up, would yield to old age an enjoyment, a glory and a shade.

☞ True friends are the whole world to one another, and he that is a friend to himself, is also a friend to mankind. There is no relish in the possession of any thing without a partner.

THE SHEKINAH—VOLUME II.

TO BE PUBLISHED MONTHLY.

THIS MAGAZINE is edited by S. B. BRITTAN, and is devoted chiefly to an inquiry into the Laws of the Spiritual Universe, and a discussion of those momentous questions which are deemed auxiliary to the Progress of Man. It treats especially of the philosophy of Vital, Mental, and Spiritual Phenomena, and presents, as far as possible, a classification of the various Psychical Conditions and Manifestations, now attracting attention in Europe and America. The following will indicate distinctively the prominent features of the work:

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SPIRITUAL TELEGRAPH.

WE shall endeavor, in this paper, not to *force* opinions upon any one, but simply to suggest inquiries, that all may investigate, and think for themselves. We shall neither prescribe limits for others, nor erect an arbitrary standard for ourselves. While it will strive to avoid all acrimonious disputations, it will tolerate the most unlimited freedom of thought, imposing no checks except when liberty is made the occasion of offense. *It shall be free indeed*—free as the utterances of the spirits—subject only to such restraints as are essential to the observance of those friendly relations and reciprocal duties, which, with the very current of our lives, must flow into the great Divine Order and Harmony of the Race.

It is hoped the character and price of this paper will be sufficient inducement to many friends of the cause to take several numbers for gratuitous circulation.

The immediate and earnest coöperation of friends in all parts of the country is invited.

The *Spiritual Telegraph* is edited by S. B. Brittan, and published weekly, at $1 50 per annum, payable *in advance*. All communications should be addressed to CHARLES PARTRIDGE,
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